

# BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

No. 14.—Vol. IV.

SATURDAY MORNING, APRIL 3, 1849.

Price, \$3.00 in 6 months, or \$2.62 in advance.

## From the American Baptist Magazine. REVIEW OF THE ENGLISH BAPTIST MISSIONS IN INDIA.

Review of this mission down to the year 1847, has recently been received in the form of a pamphlet of about 40 pages. This pamphlet was addressed to the Missionary Society in England, by Drs. Carey and Ward, for the purpose of presenting them a distinct view of the work which has been accomplished under their patronage, and to excite them to continue their efforts for the support of a cause which has been so evidently blessed. This we are persuaded is the most effectual means of promoting missionary efforts. We sincerely wish all our readers were possessed of the interesting pamphlet before us. It would show them the progress of what has been and is to be accomplished in order to effect the conversion of the heathen, and also how much may be accomplished in a few years by prudent and persevering efforts. A day of Pentecost, it is justly remarked, is not to be expected. The introduction of light must be gradual. The way must be prepared by a general diffusion of knowledge and of the scriptures, before a large number can be reasonably expected, and this previous preparation is accomplished by looking for an extensive conversion of the heathen to Christianity, would be as absurd as to look for a rich harvest where no seed has been sown.

Some general remarks of this nature brethren observe. This pamphlet is not intended for a review of conversions—of churches established—of days of Pentecost witnessed. It is rather a review of feeble and imperfect efforts, to spread light amidst the thickest darkness, to erect the standard of the Gospel where Christ has been scarcely named, to contend with the spiritual rulers of this world, and with the carnal wickedness of the human heart, to shew that it is by prejudices which stand the shock of ages, and survive the revolutions of empire. For any therefore to come hereto with the wish of actually converting, would in our view be a man's going into a garden in the first buds of the spring, or rather being first enclosed under the waste of the world, to examine how many fruits he could find that were fully ripe. This brief sketch is intended rather to shew the manner in which the Lord is gradually opening the way for the diffusion of light throughout India, by the three means he is pleased to employ, Missionary Stations, as furnishing the means for bringing things in motion; the Scriptures, as the circulation of which light is diffused; and Schools, as enabling men to receive light conveyed by the Sacred Scriptures.

They then proceed to give a detail of the labours and of the present state of the various stations, under these different heads, beginning with

### MISSIONARY STATIONS.

Every brief abstract only, is all that our space will allow of the interesting facts stated.

### Serampore, Calcutta and its neighbourhood.

In this spot, which has been the scene of labour for nearly twenty years, there is an abundance of labourers, as nine entered thereon since our last review, brethren having arrived from Europe and America, three from the London, and two from the Church Missionary Society. This therefore, twenty-four miles in length, and about ten in breadth, at present enjoys the labours of fourteen brethren from Europe, besides those of three evangelists, men, who have the work of God as their heart, and in mind and spirit are really missionaries as any of us. Of the of our own denomination brethren, Mr. Marshman, Ward, Randall, and Pearce at Serampore; and brethren Lawson, Carey, Yates, and Penney in Calcutta. In addition to these also there are laboring in the same circle a number of brethren who have been brought to the country, blessed be God, is increasing every day, who from their superior knowledge and their vernacular tongue, their intimate acquaintance with the habits and ideas of the countrymen, their being accustomed to constant fatigue of walking in a climate congenial with their constitutions, and a variety of other circumstances, are more adapted to the work of making known, and explaining the Gospel to small tribes of their own countrymen than Europeans, and have been generally more successful.

At Calcutta preaching is continued in the chapel four times on the Lord's day as usual. In the morning at eight, some of our native brethren, often brother John Carey, preaches in Bengalee. At ten one of the elder brethren from Serampore preaches in English. At three the same brethren preaches in Bengalee; and at seven the evening one of our brethren residing in Calcutta preaches in English again. We also preach at the Jail in the morning, and afterwards in the Fort, where in the Lord's day. There is also regular

ly a lecture on Tuesday evening at the chapel by our aged brother Carey, and another in the Fort on Wednesday evening by one of our younger brethren, and in various parts of the town prayer meetings are held twice or thrice in the week. In addition to these meetings, our native brethren take an opportunity of making known the word of life occasionally throughout the week, either to the servants of some European friend, or to such of their own countrymen as they can persuade to stay and listen a while to the word of life.

"The number of those who have been baptized at Calcutta since our last review amounts to above ninety. Of these, the greater part have been soldiers from the Fort, who have been added to the churches in their respective regiments. The rest consist of Catholics, nominal Christians without any real religion, and natives. The number of heathen natives in Calcutta who have been brought to the knowledge of the truth, is however comparatively few; which can be easily accounted for on the principle already mentioned, that there must be a preparatory work throughout the country, before the natives can be brought in any great degree to attend the preaching of the Gospel; a diffusion of general knowledge throughout Bengal and even the whole of India being necessary to bring them to the state in which the Jews were before the appearance of John the Baptist among them;—nay, even to that freedom from the dreadful chain of cast, and from the servile reverence for one race of men as divinities, which the Greeks possessed previously to their hearing the Gospel. This preparatory work, however, appears to be that to which the Lord is now evidently calling his people, and for doing which he is furnishing means and opportunity never presented before.

"In this circle, about eight miles north-west of Calcutta, and about ten north-east of Serampore, lies *Dum-Dum*, a military station for the Honorable Company's regiment of artillery. Here brethren Kymer, Hale, and Flatman, the former baptized some time ago by brother Chamberlain, the two latter by brother Thompson, being stationed for a season, about a year ago, attempted to introduce the Gospel among their countrymen.

"No less than 9 have been baptized there in the course of the past year; of whom three were our own countrymen belonging to this regiment of artillery, and the rest natives of India. The little church there formed, now consists of 14 members.

"At *Barrackpore* opposite Serampore we have also had an opportunity of introducing the Gospel since our last review of the Mission; and here also it has pleased God to bless the word, among both our own countrymen, and those born in India. Of the former several non-commissioned officers in the various native regiments occasionally stationed there, have opened their houses for worship both on the Lord's day and in the days of the week. The effect has been, that in the past two years, six or eight of our countrymen there, some of them considerably advanced in years, have been brought savingly to the knowledge of the truth.

"Of those born in the country, and disposed by a general knowledge of Christianity, slight as it may be, to listen to the Gospel with attention, the number at Barrackpore brought we hope savingly to the knowledge of the truth, in those two years, has been much greater. The labors of brother Smith, Ram-prasad & other brethren in the Hindoo and Bengalee languages among these, have been both acceptable and useful; and the number of these who have in this period been baptized has formed a pleasing addition to our little society at Serampore. Three have died in the faith, affording us the hope and joy with which they were indulged in the prospect of eternity, while resting on a Redeemer's merits and faithfulness, the most solid proof of the reality and power of religion.

"At *Serampore*, the seat of so many years' labor, in the holy lives and joyful deaths of Pitamber-Singha, Krishna-prasad Futika, Krishna-das and others, we have seen what the Gospel can do for Hindoo idolaters, when, received into a good & honest heart, it enriches a strong and vigorous understanding with clear views of the nature of redemption and the riches of divine grace; in the steady and blameless walk of Tarachand, Mut'hoora, Pran Krishnoo, and others, we behold Christianity boldly lifting up its head, and commanding respect and esteem from those, who while they hate, are constrained to revere the change it has wrought in their own countrymen; while in others we behold it struggling with the mighty power of corruption which once wholly overwhelmed the mind, and which now occasionally rises and almost triumphs in the weak and inconstant soul, till conscience, invigorated with new light from the divine word, again brings it to the footstool of mercy.

"Already do we see around us therefore a godly number of Hindoo children, rising up with minds completely free from all the terrors of cast—all ideas of Brahmanic superiority—all attachment to idolatry—all prejudice against Christianity; trained

\* The last review, so often referred to, was published in 1813.

up also in a seclusion from vice scarcely known elsewhere in Bengal, and in the knowledge of the sacred Scriptures. Far be it from us to intimate that these children are real Christians; we know that no education effects a change so mighty; but we have already seen some of them voluntarily put on the Lord Jesus Christ by baptism;—and we know that the Lord can change the hearts of all if this be his holy will. Nor can we be ignorant of the service which these are capable of rendering hereafter to the cause of God, should the Lord be pleased thus to crown the instruction they receive in the doctrine of the scriptures from their earliest years. It is indeed to this second generation, to those who from their childhood "have known the scriptures which are able to make us wise unto salvation," that we chiefly look for evangelists, who in laboring among their own countrymen shall study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. But we are sensible that these fruits are not to be expected unless the seed be previously sown in the hearts of others, unless there be a first generation who embrace the Gospel, with whatever weakness their profession of it be accompanied. At Serampore 30 of these children are often to be numbered at one meeting, and every revolving year evinces that the Gospel is taking still deeper root amidst all the weakness and deficiency we are often so painfully called to witness; and this not merely by the increasing number of those who are coming under the sound of the Gospel; the increasing knowledge, and steadiness of conduct evinced by some of our brethren, plainly shew that the Gospel in the heart is like leaven hid in a portion of meal till at length it leavens the whole lump. The whole number of persons baptized at Serampore since our last review is thirty-five.

"About eight miles north-west of Serampore, at *Gundal-para*, our friend Tarachand now resides. This brother ever since his baptism, now nearly five years, has maintained a course of conduct highly honorable to the Christian character; and has round him a number of intelligent young men, some of them brahmins, who, attracted by the temper and spirit he manifests, as well as by his superior knowledge, voluntarily come to him for instruction; and with whom he meets and converse at those seasons of leisure so amply afforded by an Asiatic life. These meetings are often prolonged till midnight, and tend exceedingly to diffuse abroad the light of the Gospel. Many are the hymns he has composed, which are sung on these occasions, and the ideas contained in them carried still more widely by these young men. He has also written several pamphlets recommending the Gospel; one of which, containing 50 pages, now in the press, is a candid and judicious examination of the chief parts of Hindooism; and the style and temper in which it is written are highly spoken of by our pundits themselves. Finding he has such a command of his pen, we have begun to employ him in translating some practical works on religion into Bengalee, among which are, the triumphal death of John Janeway, and Baxter's Call. He with his brother and friend Mut'hoora, and a few others, have the Lord's supper regularly administered among themselves though so few in number. With this we are greatly pleased, as the sooner they can act for themselves and independently of us, the sooner is the Gospel likely to be planted in the country.

"The seeds of the Gospel are so fully sown that were European brethren by any adverse providence to be almost wholly removed, we cannot but think the Lord would plant the Gospel here through those gifts he has raised up in the country itself.

"Our review of the other parts of the mission will occupy but a small space, as we have but three brethren from Europe in the whole of Hindoostan, and not one in the rest of Bengal. Whatever has been done in the other part, has been effected through the instrumentality of gifts raised up in India; small therefore as it really is, it is not without its value in the eyes of Him who seeth not as man seeth, nor in the eyes of those who like their Heavenly Father "despise not the day of small things." In proceeding, it may be as well first to notice the attempts made to extend the light of the Gospel in the east of Bengal, before we notice those westward, towards Hindoostan.

"*Jessore*. In this district the divine word seems to have taken root, although its progress is slow. The labors of brother Thomas and of various native brethren, have not only spread a degree of general knowledge respecting the Gospel through many of its towns and villages; but have we trust been in numerous instances effectual to conversion; twelve having been baptized since our last review, and between twenty and thirty often sitting down at the Lord's table at one time. At *Chougacha*, where brother Thomas has hitherto resided, is only a small village, it appeared far better to remove him to *Sahab-gunj*, the central town of the district, where a bungalow has been accordingly built for him, and where amidst a population of many thousands he will have a far more favourable opportunity of daily making known the Gospel. The na-

tive brethren who are employed there in disseminating the Gospel as readers and itinerants, are now four; and the number of natives who have come forward to make an open profession of the name of Christ since the date of our last review is about thirteen.

"Proceeding about a hundred miles further eastward, we come to *Dacca*, once the capital of Bengal. Here, since our last review, means have been found to introduce the light of divine revelation in a considerable degree. A school has been established for the instruction of those indigent children who bare the Christian name, which has been encouraged beyond our expectation. In Dec. the first fruits of the Gospel appeared in the baptism of two of the race of Abraham according to the flesh in this distant country. The Jew Solomon with his wife long resident in Dacca, had heard the word of life from our friend who has established the school there for Christian children; and after counting the cost many months, both of them determined to make an open profession of faith in the promised Messiah, and were in consequence baptized by our friend on the 22d instant."

At Chittagong Mr. De Bruyn had baptized between 60 and 70 Mugs, and the work appeared progressing, when he was inhumanly murdered by a young man whom he received into his family. Of this melancholy event our readers have been informed. Mr. De Bruyn was about fifty years of age, highly esteemed for his piety and faithfulness; and the brethren observe that "it pleased God to crown his labours beyond those of almost any brother yet engaged in the mission."

"*Cuttack*. "Here the word sown by the labors of brother Chamberlain, has since been watered by those of Br. W. Carey, jun. who has exerted himself much, both in journeying himself, and in sending out and watching over a considerable number of native brethren employed in the capacity of readers and itinerants. By these means a general knowledge of the Gospel has been diffused through a great part of the districts of Burdwan and Beerbhoom, and many thousands are now acquainted in some measure with the nature of the Gospel message. Nor have these endeavours been wholly unattended with immediate fruit. To have come forward since the date of our last review, and put on the Lord Jesus by being baptized in his name."

At Berhampore, a church has been formed since the last review, and five baptized. Moorsheadabad, formerly the capital of Bengal, lies ten miles above Berhampore.

"This city containing an immense population, we long felt a strong desire to attempt introducing the light of the Gospel there in some way or other. An opportunity offered about sixteen months ago. Mr. J. W. Ricketts, a young man brought up in Bengal, but afterward stationed at Amboyna, where he was secretary to the English Resident, and when it was formed, became secretary to the Bible Society there, being awakened through our young brother Jabez Carey to a more deep and lively sense of his obligations to the Saviour, thought it his duty to return to Bengal, and labour for the salvation of his own countrymen.

"*Malda*. "At this place, or rather at *English Bazar*, a town near Malda, our brother Krishna resides. Two of his countrymen have come forward, and in baptism openly confessed the Saviour of men, in the course of this past year, who while they encouraged him in the work of God, afford him some degree of help in his labors.

"*Dinapore*. "At this place, although none have openly come forward lately to confess the Saviour, there are now several waiting for baptism; and Christianity seems to be actually taking root, no less than twenty-two persons having rejected idolatry and placed themselves under the sound of the Gospel there in the course of the past year. The number of those who have rejected idolatry and attend the word of God, including children, now amounts to between seventy and eighty, and there, as well as at Cutwa, Jessore and Serampore, there is rising up a body of native youth, who, freed from the terrors of the cast and the fetters of superstition and idolatry, and trained up from their earliest years in a general knowledge of Christianity and of the Scriptures will, if it please God to employ them, be far more able to serve the cause of God in India than the present generation.

"We have now taken a full view of the state of the mission in Bengal; and though we find nothing perfect—nothing that will bear a comparison with that maturity in doctrine and practice exhibited in the churches of God in Britain, yet when we consider, that with the exception of one circle, all is the work of gifts raised up here, of whom the first made an open profession of Christianity only seventeen years ago, there is abundant reason for future hope, and even now to say, "What has God wrought in a heathen country in the course of these few years?"

They then give a brief view of the stations in Hindoostan, viz. Monghir, Patna, Gaya, Diga, Benares, Allahabad, Cawnpore; in all which places more than one hundred persons, Europeans and natives, have been baptized within three years.

Alluding to our Missionaries at Burmah they say,

"In their love to the cause, their zeal, prudence, and diligence, we have the highest confidence; nor do we doubt the ultimate issue, the enlightening of the Burman empire with the knowledge of the Gospel, great as are the obstacles now, and long as this blessed period may be delayed."

At Nagpore, at Jural, and on the Isles of France, Ceylon, Java, Penang and Amboyna, the number baptized in two years is about forty. They then proceed to state the progress made in the translation and circulation of the scriptures.

[To be Continued.]

## AMERICAN MISSION IN CEYLON.

Communicated for the Recorder.

Extracts from a Letter written by Mrs. Richards, wife of one of the Missionaries at Ceylon, to a friend in Plainfield, dated Batticotta, June 13, 1848.

"I do most deeply feel the absence of those relatives and friends, in whose society I was once so happy, especially since my separation from him who I trusted would be my constant companion till death should part; but I hope I am not insensible to the many, many blessings which I enjoy. The Lord be praised for them all.

You can hardly imagine how much pleasure it gives me to hear you manifest so strong a desire to be on "missionary ground"—but you say, "I must wait five long years;" and you add, "these I know will soon be past." Yes, they will soon be past; but how many precious souls they may sweep into eternal misery, which, for aught we know, might have been saved through your instrumentality, were you laboring among them, is known only to Infinite Wisdom. I do not pretend that I am capable of advising you; but when I cast my eyes around and see such multitudes of bigoted heathens, that might easily be made to hear the Gospel—when I see hundreds of children and youth passing their precious time in idleness and heathenish ceremonies, while they ought to be at school, and while we have money on hand for the support of schools, but cannot improve it for want of superintendants, my feelings and indeed my conviction of duty leads me to say, Come now, come just as you are. I am not insensible of the benefit you may derive from attention to science and literature. An acquaintance with these is valuable; far more valuable than is often supposed; but were your dearest relatives and friends prostrating themselves before dumb idols, and paying their homage to stocks and stones, could you feel willing to spend, even a day in the pursuit of any study which was not absolutely necessary to prepare you to declare a crucified Saviour in their ears?—I did not mean to have said so much on this subject; because I am not qualified to advise you, but my heart is full.

Before this reaches you, you will probably have heard how the Lord has diminished our little number—now instead of four Missionaries, we have but two, and what are these among such a great multitude of bigoted heathens, as reside in Jaffna alone? Are there none in your circle who are willing to come over into Macedonia and help us? We flatter ourselves that as soon as our destitute state is known in America, some at least will be ready to say, "Lord here am I, send me." Satan begins already to boast himself against us—his servants are busy on every side.—Temples to the gods of the heathens are reared in every direction.—There are three new ones now nearly completed in sight of our house, and the old ones are repaired. One half of our number is already taken away, and our adversaries are congratulating themselves and one another, on the prospect of our final overthrow.—O, will pious young men in America stand afar off till they hear the sad intelligence that the American Mission in Jaffna is extinct? That when those who established it were removed by sickness or death, no others were ready to step in and fill their places? We did not until lately anticipate an event so gloomy. When Mr. Richards and brother Warren left us, we were fondly expecting that either brother Graves or Nichols, would come to our assistance; and when we learned that the brethren at Bombay, thought it expedient that both should remain there, we had reason to hope that others from America would very soon be on their way to us. But now we are informed by Dr. Worcester, that no more Missionaries are to be sent out at present. They have none ready but Mr. Parsons, and he must be employed at home a while longer. This was sad intelligence to us. We have but little hope of assistance from those two, now on the water, especially from brother Warren, and should either of the two now on the spot, be taken from this world by sickness or death, what would become of this infant Mission. O! did we not feel a confidence that the "Lord will provide," our hearts would sicken and faint under our prospects. I would not insinuate that we have nothing to encourage us—we have much. Had you been present with us to day, and witnessed 138 heathen boys with their teachers, present at our public worship, besides a considerable number of men, and a few women, I believe you would have thought that we have suf-



ficient encouragement to induce us to labor with all our might. This is not the whole number of boys under our instruction, but as many as we usually have here at one time.

I think you would like to know in what manner we instruct them, particularly on the Sabbath. They come here at 8 o'clock in the morning, and attend our family worship; then they place themselves in rows in our verandah, (or piazza) which extends the whole length of the house, and sister Meigs and myself hear them read a chapter in the Tamil Testament; heart hem repeat their catechism, commandments, Lord's prayer, and texts of Scripture which they have committed to memory; question them about their catechism, to ascertain how far they understand what they learn, and generally make a few observations to them.—We then call them into our large dining room, where mats are spread for them to sit on, and we attend our public worship. In sermon and prayer, brother Meigs speaks in English, and our interpreter interprets it for the people, but we sing in Tamil. At 4 o'clock, P. M. we have public worship at the distance of half a mile from our house, and many of our boys attend.

You inquire first, whether the men allow us to instruct their wives? In general they do allow us, if we go to their huts. Sometimes a few come to see us, but not frequently. There are a few who when we go to see them, are always either sick or busy. I have not yet been able to get a sight at the wife of the principal man in this parish, though they live near, and I go to their house frequently. And when I go there I always inquire for her, but some excuse is always at hand for her not appearing. The husband and sons treat me with the greatest attention, but the wife "has no custom to appear abroad" (or to be seen by strangers.) Women of the common class are seen abroad at any time, but it is with the greatest difficulty I persuade now and then, one of them to attend either our family or public worship. I visit frequently, and sister Meigs when she can; but having two little ones, and not being very healthy, she cannot leave home very often. But we labor under a great disadvantage about talking with the women, for they are not in the habit of talking with men so much above them as our interpreter is; and we cannot converse with them to any advantage without him. They are generally embarrassed, and seek an opportunity to hide themselves. I venture to hope, that before many years we shall be able to converse with them without this embarrassment. They appear much pleased when we can speak to them ourselves, but the formality of talking through an interpreter, quite frightens them. Many of them send for me when they are sick, especially if their case is thought dangerous; and even men have requested me to visit them in sickness. I never refuse such an invitation, though I can seldom do any thing more than talk to them about their souls concerns. I deal out considerable medicine at our house, for slight complaints. The sick apply to me rather than to brother and sister Meigs, because that being the wife of a physician, and having during my husband's ill health, usually prepared and gave them such things as he prescribed, they have received the impression that I am the best capable of administering to their distresses.

2d. You "wish to know more about the Bramins." They are an ignorant set of people; ignorant beyond what you are prepared to believe, after hearing so much of "the learned Bramins of India." They are learned, in comparison with the common people here, but I doubt whether many of them in Ceylon, possess so much general knowledge as a common school-boy in America, of 16 or 18 years of age. Some of them can calculate an eclipse so well, as to tell the people that on such a day, a large snake will cover or hide a part of the sun or moon, and if they come to the temple and offer gifts, the Bramins will pray that the sun or moon may not be bitten, or at least that it may not be destroyed. It is but few, however, who can calculate an eclipse. They can read and understand the poetical Tamil, in which their sacred books are written; but to the common people this is an unknown tongue. They are also some of them acquainted with Sanscrit. They can repeat many fabulous stories of the wars and vices of the gods; but of history, geography, &c. they are extremely ignorant. Neither do they know the grammatical construction of their own language. They are better skilled in evasion than logic; but in the former, those whom I have heard converse are by no means expert. In general they are very frivolous.

You enquire 3d. Whether our servants make any good improvement of our instruction? We have no evidence that any of them are converted to God. We have now but one who has resided with us any length of time, and he is nominally a heathen yet. He seems to be convinced of the folly of heathenism, but says he cannot profess himself a Christian on account of his mother; who, he says, would die of grief if he should forsake the religion of his forefathers. He neither goes to the temples, or practices any heathen ceremonies, and manifests as much regard to the Christian religion, as we usually observe among worldly people in America, and indeed, I think more. The others appear attentive to our instruction.

4th. Respecting our living. We have now a good garden in which we raise plantains, (an excellent & rich fruit) sweet potatoes, green, salad, carrots, beans, cucumbers, water-melons, the names of which you would not understand. We make use of considerable milk for which we pay one fanam (a little less than four cents) pr. quart. Rice is also one fanam per quart. We eat considerable of this in a variety of forms.

We make little use of bread, for we cannot make it ourselves. What we buy, we get at Jallapalam, and pay for it about the same price as is required by bakers in America.

5th. You "want a geography of the island." I cannot give you this; but had I time I would say a little about the curious animals, birds, &c. I will describe one, viz. a kind of Bat. This creature has the usual form of the bat, excepting the head, which is exactly like that of a dog. It is of such a size that the ends of the wings when spread, are more than four feet apart. It lives upon fruit and vegetables. We have many jackalls and monkeys; the former destroy lambs, and the latter ganders.—Parrots and turtle-doves, are as common here, as swallows in America. Should you come here, you would be almost frightened at the number & tameness of the crows. They will sometimes come in and take food from the table, when no person is nigh.—Government does not allow them to be killed. Snakes are not numerous, and venomous snakes are few. Brother Meigs has killed two at Batticotta, the bite of which is considered certain death. We have killed a number of scorpions in our house, but the number of venomous reptiles is less than we expected. A word about the mode of traveling. We can travel but a very short distance from any of our towns but in a palankeen, on account of the badness of the roads; and it requires 12 coolies (bearers) for each person, if he is on a journey of much length, besides other coolies for his baggage. There are no inns, but government has erected rest-houses on the roads, which are uncomfortable buildings, without furniture. They are taken care of by natives; and when a gentleman travels, he must have with him two servants, one to keep the coolies orderly, and to cook his food; the other to run on two or three hours before him, to give notice at the rest-houses that he is coming, and to speak for any articles he may want, else when he arrives, it is likely he cannot find a room for his reception, and must wait abroad until one can be cleared, for they are generally used for cattle. He must carry his teakettle with him, and every article of furniture for his table. He must also carry his food, excepting eggs, fowls, & milk, which he can usually procure at the rest-houses, if he speaks for them before hand. He must use the top of his palankeen for a table, at which he must stand. If he would sit or lie down, it must be in his palankeen. But when gentlemen or ladies of fortune travel, they carry furniture for their room as well as for their table. The natives sit and sleep on the ground, and have their food either in a cocoa-nut shell, or on a plantain leaf, and hold it on their knees.

June 23d.—When returning from my school this afternoon, I passed many flocks of sheep, and it struck me that you would like to know that the sheep here are covered with hair instead of wool. They are generally red, but sometimes black or spotted. The cattle are extremely small, excepting the domesticated buffaloes, which are large, strong, and ill-shapen. The jungle (or woods) are inhabited by elephants, buffaloes, wild hogs, and a few tigers, which renders it necessary for travelers to be armed, though they are seldom assaulted; and in the night the servants must carry chules (dry cocoa-nut leaves on fire) to frighten them away. People travel much in the night, on account of the heat of the sun. If you come to India, be very careful about exposing yourself to the sun. Mr. Richards attributes his weakness of eyes, and also the foundation of all his other complaints to his exposure in this way. He thought he could do as he did in America. The power of the sun is very great, and manual labor exposes foreigners to diseases peculiar to this climate.

S. B. RICHARDS.

#### REVIVAL IN PEACHAM, VT.

For the Boston Recorder.

MR. EDITOR.—It is the voice of inspiration, to which every pious soul responds, with joy and praise, "The works of the Lord are great, sought out of all them that have pleasure therein." The wonders of divine wisdom, and power, and goodness, displayed in the works of creation and common providence, should fill every rational creature with delight, and induce him to resolve, with "the sweet psalmist of Israel," "I will sing unto the Lord as long as I live; I will praise my God, while I have my being. My meditation of him shall be sweet; I will be glad in the Lord." Yet, the wonderful work of human redemption and salvation by Jesus Christ, "exceeds in glory." This most marvellous of all the works of Jehovah, involves mysteries of divine wisdom, and love, and grace, into which "angels desire to look;" and which saints in heaven, and saints on earth, contemplate with inexpressible delight. Wherever God is pleased "to build up Zion," remarkably pouring out his holy Spirit, reviving his work, and turning sinners "from darkness to light, and from the power of Satan unto God," there "he appears in his glory;" the hearts of the righteous are made glad, and all among them, who see or hear, rejoice in his salvation. Such a work of grace He has been pleased to accomplish among this people; and it would be ungrateful to let it pass, without attempting to record it, for the comfort of His friends, and to the glory of His name.

It may not be wholly uninteresting, if an account of the Lord's recent gracious dealings with this people should be preceded by a brief narrative of the state of this church, in regard to accessions to its numbers, from its first establishment. This church was first embodied, April 14, 1794, and then consisted of 12 members. Five more, who had been members of other churches, were soon added; and, before the close of that year, it received an accession

of 18, who were hopefully brought into the kingdom, in a little revival then experienced. From that time, until my ordination, Oct. 30, 1799, only four were added, and these were recommended from other churches. During the first ten years of my ministry, no more than 11 members were received by profession. In one instance, four years and an half passed away, as did five years and an half, from the close of the year in which the church was first established, without one such addition.—During several succeeding years, accessions were, at times, more promising. Particularly towards the close of the year 1812, and in the beginning of 1813, some revival was experienced, which afforded great joy to the friends of Zion, and witnessed that the Lord had not utterly forsaken us. At that time, in about the space of one year, 26 were added to our number, by profession. Yet, in the course of 17 years and nine months, from the time of my ordination, only 57 members were received by profession, in this church. In the same period, about 40 were received from other churches. Immediately preceding the late glorious revival, two years had elapsed, in which no one had come forward to join himself unto the Lord, and to his people here. Thus "the ways of Zion mourned." In other respects too, the state of the church was truly deplorable. Tho', it is believed, some did "sigh and cry for all the abominations done in the midst" of us, and were importunate at the throne of grace, that the Lord would appear for the salvation of this people; yet it was very apparent, that "the love of many" had waxed cold. Professors greatly neglected the duty of "speaking often one to another," on the things of God. Meetings for social prayer, and for religious conference, on week days, were attended but by few. An unhappy difficulty had long subsisted, which divided the opinions and the feelings of the members, and seemed to threaten a lasting disunion in the church. In the society, though there was, as there ever had been, a prevailing disposition to attend on the preaching of the word; yet, almost all appeared to belong to that class of hearers, to whom the preacher is "as a very lovely song of one who hath a pleasant voice, and can play well on an instrument." The youth were immersed in worldly pleasures. They followed after vanity, and had become vain. Those more advanced in years, set their affections "on things on the earth," and looked "their own way, every one for his gain from his quarter." In short, wickedness abounded. The Lord seemed to have "covered the face of the daughter of Zion with a cloud in his anger." A deep gloom rested upon the prospect before us. Though, even in the midst of all this darkness, there were some things which seemed to indicate, that if the church would arise, and "take up the stumbling blocks out of the way of the people," the Lord might yet come and shower us down a blessing. Such was the state of things among this people, when the Lord was pleased to appear in mercy, and to cause that light should rise out of this obscurity.

In the latter part of January, 1817, the mind of one of the members became so deeply affected with his own backslidden state, and that of the church in general, that he felt it to be his duty to rise in the assembly on the Sabbath, to confess his own wrongs, and to call the attention of the church to their affecting & alarming situation. The immediate result was, the appointment of a special meeting of the church for prayer, and for the purpose of attempting to devise some means for removing existing difficulties, and restoring harmony among the members. At that meeting, it was proposed that the church should all unite in a solemn and mutual public confession, and in seeking forgiveness of God, of each other, and of all the people before whom so much had been done to dishonor the cause of Christ, and then solemnly renew their covenant. The measure was readily assented to, provided such a confession could be prepared, as might give mutual satisfaction; though some of the members seemed to indulge almost no hope that any such thing could be done, or that any good would result from the measure proposed. Another meeting was appointed on the following week; and in the interim, a form of confession and covenant, were prepared. At the time appointed, the church, very generally, came together; though several of the members appeared to be still without faith, and nearly without hope, that the desired object would be attained. Others too, indulged, intermingled with some faith & hope, many "unbelieving fears." But the Lord had blessings in store for us, & would not suffer all our provocations, & all our unbelief, to hinder, as that the way should not be prepared, that they might be bestowed. The confession, which had been drawn up, was evidently heard with great interest and tenderness; and there seemed reason to believe, with some "searchings of heart." The hearts of the members, generally, appeared to be turned to each other; and they seemed ready mutually to confess, and to forgive. The proposed confession was unanimously assented to; as was also the renewal of covenant, with a single exception. The succeeding Lord's day, a day long to be remembered, the proposed confession was publicly made, and the covenant renewed, with much apparent tenderness and solemnity; and then the holy ordinance of the supper was celebrated. It was a peculiarly interesting and affecting season; there is reason to believe the Lord was graciously present; and some abiding impression was made on individuals at least, of the numerous assembly, who came together to witness the solemn scene.

From that time, there was much greater union in the church, than had subsisted for a long season; and "the spirit of grace & supplication" appeared to rest on many of

the members. An increasing solemnity also soon became visible in the congregation; and meetings for prayer, and for religious conference, were better attended. Nor was it long before we began to hear of one, and another, whose attention was called to the concerns of the soul; and, of here and there an individual, who indulged a hope of having "passed from death unto life." The decease of a beloved daughter of the pastor, who was endeared to many of the young people, and who had manifested much of the Christian temper, thro' a long and distressing illness, together with discourses delivered on the affecting occasion, by the blessing of God, left impressions on the minds of some, which were never to be wholly effaced. Still the good work progressed very gradually; & while some reason was perceived, for rejoicing in hope of a general revival, we could not but "rejoice with trembling."

There was no addition of new members to the church, until the first Sabbath in August, when 14 were received. Several of these had long entertained some hope, that they were savingly united to Christ; but they had neglected to come forward and own their Saviour, and so had been standing in the way of others. As the number was larger than had ever been admitted here, at any one time, both the meeting for their examination, and the meeting on the Sabbath, were attended with unusual interest; and from that time the work increased more rapidly. It progressed, however, with most solemn stillness. Nothing was perceived, either of "the wind," or "the earthquake," or "the fire." Only the "still small voice," was heard. Yet, nothing could be more evident, than that the Lord was there. Many, very deeply impressed, and trembling in fearful apprehension of that awful doom, to which they saw themselves to be justly liable, were anxiously inquiring what they should do to be saved; while others, brought "out of darkness into marvellous light," were rejoicing in the salvation which the Lord had wrought for them.

In September, the work became more general, and continued greatly to increase for several weeks. Scarcely a day passed without bringing tidings of new instances of awakening, and of hopeful conversion. In that month, four persons who could not be present at the following communion season, on the first Sabbath in Oct. were admitted to the church; and on that day, 44 were added. This most solemn scene was evidently blessed to the awakening of others, who, hitherto, had been little affected with what the Lord had done before their eyes. The work had now extended, in a greater or less degree, into almost every part of the town. Religious meetings were multiplied, and old and young flocked together, to hear something concerning the way of salvation. From about the middle of Oct. until the February following, I know not that a single evening passed, without some religious meeting in one part of the town or another; and not uncommonly there were two, or three, or four; and on Sabbath evenings six, or seven, or eight, each well attended by people in the neighborhood. Even little boys, from 15 years old, down to 10, or under, held their meetings for prayer, and other religious exercises. In all companies almost, the things of the kingdom of God commanded attention. In the store of the merchant, and in the shop of the mechanic, conversation readily turned upon religious subjects.—Men, women, and children, and persons of every various character, common to mankind in an unrenowned state, were anxious to "flee from the wrath to come," and sought a hiding place from the impending storm. To formalists, and moralists, who were "alive without the law once, the commandment came, sin revived, and they died;" and, renouncing all dependence on their own righteousness, they fled to the blood of Jesus, for pardon and salvation.—The profane and impious blasphemer, trembling and astonished, in view of his own accumulated guilt, and of his Maker's forbearance, and long-suffering, and grace, was brought to cast down the weapons of his rebellion, and to exchange his oaths and curses, for the language of prayer & praise. The intemperate person, forsaking his cup, and wondering that there should be any way of salvation for one who had so debased himself by sin, fled "for refuge to the hope set before him," & learned to "draw water from the wells of salvation." The worldling, convinced that "riches profit not in the day of wrath," and that, "if any man love the world, the love of the Father is not in him," was induced to "let go" his hold of the world, and to choose "that good part, which shall not be taken away."—The young, amazed at the eagerness with which they had pursued the vanities of the world, and wondering how they could ever think they found enjoyment in them, forsook the house of mirth, to "take up the cross, and follow" Christ, and bore their testimony to the truth of what they once thought a chimera, that "the ways of wisdom are ways of pleasantness, and all her paths are peace." Even little children, sensible that they were sinners, and needed an interest in the love of that blessed Saviour, who said, "Suffer little children to come unto me, and forbid them not," leaving their childish sports, took delight in reading their Bibles, in listening to religious instruction, and in the retired duties of the closet, and shouted "hosannas to the Son of David." Yes, and some aged sinners, too, having grown old in the rejection of the offers of the gospel, mourning over a mispent life, and "clothed with humility," hopefully bowed, at last, at the feet of Jesus, and, with adoring gratitude, accepted that salvation, which they had so long, so obstinately, and so ungratefully refused.

The week preceding the first Sabbath in Dec. was, with us, a memorable week, and that Sabbath a memorable day. Three

days of that week were devoted, to church, and a numerous listening audience, to hear the relations of candidates for mission; and on the Sabbath, 69 were added, and entered into solemn covenant with his people; 35 of whom were young men, and boys, from 24 down to years of age. On such an occasion, could forbear to exclaim, with grateful admiration, "This is the Lord's doing; marvellous in our eyes." Though the still continued, new subjects of it came less numerous. Yet, from that time to the first Sabbath in Aug. following, were added; so that the whole number, within one year, from Aug. 1, 1816, to Aug. 2, 1817, inclusive, was 205. We have been received at every season of mission since; and the whole number now 225.

It would protract this communication much, to descend minutely, to particulars. But it may be proper to say in general, that, according to the means by which they have been added, from a state of carelessness and sin, have been very various; as have been particular exercises of their minds, under serious impressions, antecedent to their experiencing what they hoped saving change. All, however, seem to have been led to such a discovery of sin, and of their own unworthiness, both of heart and life, as to be excluded forever from the favor of God; that, in themselves, they were utterly undone; and that their only hope, the mercy and grace of that God, whom they had so grievously sinned against, the atonement of his beloved Son, Lamb of God, who taketh away the sin of the world. In stating those exercises, their minds, which have induced the hope that they had "passed from death to life," they have expressed their ability and readiness of the Lord Christ "to save unto the uttermost, come unto God by him;" cordial and for this precious Saviour; love to a Being of infinite perfection, delight in his law, and joy in his absolute universal government; abhorrence of being contrary to the nature of God, with a desire to be delivered from evil and bitter things; great pleasure in reading the Holy Scriptures, in attending to religious instruction, and in the prayer; peculiar affection for the things of Christ; and earnest desires to be able to walk "in all the commandments and ordinances of the Lord," with their entire dependence on the grace of God, to keep them from falling to lead them in the way of righteousness and peace.

It is not uncommon in seasons of religion, for the work to prevail, exclusively, among persons of a particular class. Sometimes heads of families have been called, in considerable numbers, the youth have been almost entirely affected. At other times, the youth have been graciously visited, while heads of families have been passed by. Sometimes, too, a considerable number of one sex have been taken, while those of the other have been left. But among us, no such distinctions have been made. The work has, indeed, exercised his holy sovereignty, but it has not been in this particular. Yet one has been taken, and another. Some, too, who appeared to be as little God, and as far from righteousness as possible, have been made hopeful subjects, receiving grace; while others, who appeared to be standing, as it were, at the door, there is reason to fear do still without. Yet the proportion of converts among males and females, among the aged, the middle-aged, and young, has not been very unequal. Slightly, a more particular statement here, be gratifying to some readers. The number of males, who have united with the church since the revival commenced, 101; of females, 124. Under 15 years of age, 27; from 15 to 25 years of age, from 25 to 65, 119. The oldest person admitted was a man, aged 65; the youngest a little girl, in her ninth year. Among all, there was one widower, and 5 widows; 26 husbands with their wives; 11 bands, whose wives were already professors; four wives, whose husbands are non-professors still; 25 wives of non-professors; 10 of whom have entered into the marriage state. More than half the whole number had never been baptized.

The following facts appear to be remarkable, and too interesting, to be deduced from this narrative. We have, during here, a venerable saint, a widow, score and nine years of age, who has a professed disciple of Christ, and is recently walking closely with God, more than 75 years. No one, probably, has been engaged and importunate at the throne of grace, for a revival of religion, and for salvation of her beloved descendants, of all this people, than this "mother of Israel;" and there is reason to believe, her prayers have been remarkably answered, in blessings of grace bestowed on immediate connexions. Among these have made a public profession in this season, she numbers one son, one widow, two sons' wives, 16 grand-children, and ten great-grand-children; 38 in all, comprising a majority of all her descendants, residing in this town, who were already professors, and who have attended to the age of ten years. Her other children, and some grand-children, were professors before. In view of this divine grace, her language is, "Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."



## THE RECORDER.

BOSTON, SATURDAY, APRIL 3, 1819.

SUGGESTIONS CONCERNING SABBATH SCHOOLS.

Should such a system be adopted, as was recommended in our last, it would be desirable that the meetings of the State and County Societies should be held at such times as would enable them to reciprocate advice and information to the greatest advantage. If, for instance, the Parent Society should meet annually in the month of January, and the several County Societies semi-annually, in April and October, (the Schools being generally kept in the summer months intervening) uniform measures might be seasonably concerted and proposed, and reports of their effects seasonably returned.

It is believed that many improvements are yet to be made in the management of Sabbath Schools—improvements which can be tested, and indeed discovered, by experience alone. Not the experience of one Teacher, or one Society; but of the public at large—and to avail ourselves of this, some medium of general intercourse, some bond of union, some centre of information, should be established.

But whatever means for the promotion of this cause may seem most hopeful, the cause must commend itself to every considerate and benevolent mind—at least where a competent share of information on the subject has been obtained. That some good people have their prejudices against Sabbath Schools, will not be denied—nor is it matter of surprise—this has been the case with multitudes, who are now actively engaged in conducting or supporting them. Let those Christians who still doubt the propriety or utility of them, be aided and solicited more accurately to inform themselves; and their doubts will soon vanish before the daily increasing light which shines upon this path of duty. In this view, those who are or may be associated for the promotion of Sabbath Schools, should take active measures to make the public more generally and more familiarly acquainted with the object of their benevolent exertions, and with those principles and facts, on which the proof of its importance rests.

Enough indeed has been already written and published on the subject, if people would but seek and read for themselves—but many cannot read, and many more will not. Both these classes of persons require particular attention. Much might be done by Sabbath School Societies, or their Committees, by Circular Addresses to Parents and Guardians, adapted to the capacities and characters of those whom they are intended to interest—much indeed has been done in this way—but less, we believe than might have been effected, had the tracts circulated been of a more local character. Every region has its peculiarities; and the difficulties to be surmounted, and the objections to be obviated, vary according to the state of society where schools are to be established: and indeed in any place, an address from persons well known, (especially if there be any dignity of character or station attached to their names) will be found more happily influential, than the clearest statements or the most weighty arguments from an unknown and distant pen.

But there are numbers who cannot be thus addressed—numbers who must be literally sought out in the "streets and lanes" of the city, or the "highways and hedges" of the country; and personally urged to avail themselves of the precious advantages, which the enlightened benevolence of the present age affords. This is in many places, the most arduous and trying part of the duty devolving on the superintendents and teachers of Sabbath Schools; and some have been greatly discouraged by the difficulties attending it. But we would exhort such to "consider Him who endured such contradiction of sinners against himself; lost they be weary and faint in their minds." Let them not shrink from the decision or contempt, which their condescending and unwearied kindness may draw upon them from the profane and vulgar; but remember that true dignity is not impaired by emulating that great Philanthropist, who went about doing good, and who was not ashamed to be pointed at by the finger of scorn, as the "friend of publicans and sinners."

In most places, we believe, a few persons at least may be found, who will readily meet the proposal of a Sabbath School, and use their influence and the small portion of their property, which is requisite for its encouragement and support. But should any one, when viewing with a tearful eye, the growing evils of ignorance and vice around him, feel himself alone, and fear that his single arm would but labor in vain and spend its strength for naught—let him ponder the heaven suggested word, which thrilled through the heart of the benevolent RAIKES, and animated him, by his individual efforts, to lay the foundation of that noble edifice, in the superstructure of which so many thousands in Europe & America have been gladly employed; and on the walls and gates of which divine grace has already written, in legible characters, "Salvation & Praise."—Let him "TRY."

Extract of a letter to the Editor of the Recorder, dated, Dudley, Mass. March 16, 1819.

"In the month of December last, it pleased the Lord to begin a revival of religion in this place. The subjects of this work of grace are from 12 to 60 years of age, though most of them are between 15 and 25. The number who as we hope have become Christians, are about one hundred. Fifty of this number were propounded for admission into the Congregational Church on the 7th inst. Many more undoubtedly will feel it their duty soon to come forward and publicly own their Lord and Master. During this time there has been but little opposition. The Lord by his Spirit has apparently been with us, whenever we have met together. Though different denominations have attended the meetings, yet great union and harmony has prevailed."

A revival of religion has recently commenced in Williamstown, Ms. where there are about 40 hopeful converts. No cases of conviction are yet known in the College.—Letter to the Editor.

Several letters have been received by the Rev. Mr. Conant, Pastor of the Baptist Church in Marshfield, (who is now laboring in Boston as a Missionary), stating that a revival has recently commenced in that town. Several persons in the factory there were subjects of the work before it was known to the Church. It soon spread through a considerable part of the town, and at

the last date was still progressing. It is mostly among the youth.—Communicated.

## NEW-ORLEANS.

Andover, March 30, 1819.

MR. WILLIS.—In the conclusion of the Twentieth Annual Narrative of the Trustees of the Missionary Society of Connecticut, published in the Recorder for the 20th inst. a notice is taken of the services which I rendered in New-Orleans, under the direction of that Society. Two or three mistakes, inadvertently made in their statement, I hasten to correct, because I am persuaded the Trustees will find, by a careful perusal of my Journal, there is no foundation for them.

1. It is said, "he," alluding to myself, "was instrumental of forming a regular Church and Congregation, which have obtained an act of incorporation from the Legislature." No Church was formed by me or any one else while I was in New-Orleans. Mr. Larned and myself united our exertions, to establish a regular Congregation, which was incorporated, as stated—and it was expected that at some future time Mr. Larned would be able to collect and organize a Church.

2. It is said "by these," that is the Church and Congregation, "he was earnestly importuned to tarry and take the pastoral oversight of them." No official communication was ever made to me on the subject. Previous to the arrival of Mr. Larned, many individuals expressed a strong desire that I would continue in the city. "This," as stated by the Trustees, I "felt myself under a necessity of declining, and directed their attention," in those cases where it was not already directed, "to Mr. Larned." Soon after his arrival, an earnest and perfectly unanimous request was presented to him by the New Congregation, and his acceptance greeted with universal joy.

3. It is further stated that I "preached statedly and frequently to the people, previously to the arrival of Mr. Larned, which was nearly two months." The first part is correct—but if the worthy Board of Trustees will look again into my Journal, they will find I have mentioned my own arrival in New-Orleans on the 30th of Dec. 1817, and that of Mr. Larned on the 22d of January following—making a difference of but little more than three weeks. From the time of Mr. Larned's arrival, until the Congregation were regularly organized, I labored in connexion with him—after this, which was about five weeks previous to my departure, I turned my attention to the poor and the sick, and others in the most destitute parts of the city.

I take the liberty, through the medium of the Recorder, to request all Editors, who have copied the Society's Narrative, to copy also the above corrections. By giving them an insertion in your own excellent paper, you will greatly oblige

Your friend and humble servant,

ELIAS CORNELIUS.

## DOMESTIC NEWS.

Maine. Portland, March 30.

**Distressing Fire.**—On Friday night last, about a quarter past ten o'clock, the inhabitants of this town were alarmed by the cry of fire—and before sufficient aid could be procured to check its progress, the flames had burst through the roof of the bake-house, improved by Mr. Benjamin Thresher, in Fore street; and so rapid was its progress, that before Mr. Benjamin Bailey and his family, who lived in the building contiguous, were aroused from their slumber, the flames burst in upon them, so that they and two of their youngest children, narrowly escaped with their lives.—the three oldest, of the ages of 11, 9 and 7 years, being in another room, were burnt to death! The wind blowing hard from the S. W. soon reached the two story brick building owned and occupied by Mr. Horatio G. Quincy, as a boarding-house—where, by the successful exertions of the Engine-men and several spirited individuals on the roof, its ravages in that direction, were stopped—though not until the buildings had sustained very serious damage. From these buildings the fire was communicated to a cooper and a blacksmith's shop on Portland Pier—both of which were consumed.

**Fire at Saranac.**—The Savannah papers of the 8th announce, that on the evening before, a fire commenced in a small grocery store, (from a candle that was left burning carelessly under a shelf) near the Exchange, under the bluff, which in a very short time consumed sixteen buildings, and property estimated to exceed one hundred & fifty thousand dollars.

The wanton killing of an Indian ought to be visited with the severest punishment. By an act of this sort, perpetrated in the latter end of January, by a person of the name of James Thompson, on an Indian belonging to the Fox tribe, all the settlements on Salt River were thrown into the utmost alarm, from the certainty of being visited by the retaliation which Indian law assigns as the punishment due to murder, unless the offender shall be apprehended and brought to justice, with which the Indians have declared they will be satisfied. [Nat. Intell.]

**Public Spirit in Virginia.**—The Virginia Legislature adjourned on Saturday, the 9th inst. They have loaned to the Dismal Swamp Canal Company, 50,000 dollars, to the Swift Run Gap Turnpike Company, 46,000 dollars. They have subscribed 50,000 dollars to the Richmond Dock. They have appropriated 25,000 dollars to the finishing the Public Square and Capitol. They have, besides contributed to several turnpikes, have the Inquirer, taken some necessary preliminary steps towards the Western Navigation—a road from the Appomattox to the Roanoke.—In fact, it is impossible to calculate the patience with which they have encountered the labour of revising the laws, or the public works which they have assisted, without a deep sentiment of gratitude and respect.

The Albany Daily Advertiser numbers 924 incorporated companies, societies and associations within the state of New-York, exclusive of incorporated religious societies. There are 261 turnpike companies, 127 manufacturing companies, 74 toll bridges, 66 academies and seminaries, 23 banks, and 25 insurance companies, &c.

One of the ferry-boats, plying between New-York and Brookline, with eight persons on board, was upset a few days since, in a heavy blow. Three of them, the most helpless and exposed, were in imminent danger of drowning; but were fortunately saved through the exertion, and intrepidity of capt. John S. Doane, who went to their assistance, at the hazard of his life, in a small skiff.

At Huntington, Con. on the 10th inst. John T. Beers and Phineas Taylor, two dissolute characters, getting intoxicated, had a quarrel, when Beers, taking a stake from an ox sled, struck Taylor a blow which terminated his existence on the 13th.

Severe gales were experienced on the English coast the latter end of January. Lloyd's List of the 26th January, is filled with accounts of disasters among the shipping. Many lives have been lost.

A board of officers sitting at Washington, have reported in favour of adopting Hall's improved rifle, for the public service. The invention, it is said unites all the advantages of the musket and the rifle combined, with material improvements. One peculiarity of this fire arm, is, that it is loaded in the breech.

## PEW TO LET.

TO LET, one of the best PEWS in Park-street Church. Enquire at No. 12, Exchange Buildings. March 27.

## FOREIGN NEWS.

## THE ISLAND OF SUMATRA.

By the arrival of the Kingstem from Java, intelligence of much importance as affecting British interests in the Indian Seas has been received. The Governor of Fort Marlborough (Sir T. S. Raffles) has displayed his characteristic energy and activity since his arrival in Sumatra, and has anxiously endeavoured to extend the British influence over the whole of that valuable and extensive island. Sumatra has hitherto been very little known. The European establishments are entirely on the Coast—Europeans had never penetrated into the interior. All attempts to do so, indeed were reckoned desperate; no European would embark in them. The population of the interior were considered as savages, and the mountains impassable, and yet the natives would still bring down their gold, and cassia, and camphor, &c. for which Sumatra had from the earliest ages been famous. The Governor felt there was but one alternative, and that was to open the road by going himself. His enterprise was crowned with success. He penetrated into the interior in three different directions: to the southward inland of Manna, to the important provinces occupied by a people called the Passumnahs; to the northward to Menangkabon, the far famed capital of the Malay empire; and inland of Bencool, across the island to Palembang.

The result has been the discovery of a mine of wealth—a country highly cultivated and abounding in precious metals. The Passumnahs are an athletic fine race of men, as superior to the people on the coast as it is possible to conceive; they are agricultural and numerous. At Menangkabon he was gratified with a population and country, fully equal to any part of Java. Within the space of twenty miles the population does not fall short of a million. In short, it is the Governor's opinion, that, with a little encouragement, for greater resources are to be found in Sumatra than the British have derived from Java; but much remains to be done. A central government must be established, the whole island must be brought under control, and the avenues of commerce, now closed up, re-opened. Our readers are aware, that Manangkabon was the place whence all the gold that gave Melana the name of the Golden Chersonesus was carried.

These discoveries have not, however, been made without great personal risk and fatigue. The country could only be explored on foot—mountains 8,000 feet high were to be crossed, and rocks, precipices and forests to be traversed. For many nights the party had no shelter but the leaves they could collect after their day's journey; and their journeys were seldom less than 20 to 30 miles a day, over the very worst roads that ever were passed. In this expedition the governor was accompanied by Lady Raffles; she was occasionally carried on a man's back, but generally walked, as the roads were too bad to admit of her being carried in a chair. Doctor Arnold, physician and naturalist, fell a sacrifice to the fatigue and died of a violent fever. Dr. Horsfield, who accompanied the Governor to Manangkabon, was on the 12th August, the date of our latest intelligence from Fort Marlborough, dangerously ill, with a dysentery; but we hope his life will be spared to carry home the important collections he has made both in Java and Sumatra.

As this was the first appearance of the European authority in the interior, Lady Raffles was the most peaceable standard the party could hoist. It was impossible for the natives to consider their object warlike, when the Governor proceeded unarmed, and confided his wife to their hospitality. They found the country beautiful and magnificent. Sir Thomas Stamford Raffles has thrown the trade open, and reformed all the establishments. Treaties have been entered into with the Princes of Menangkabon.—London Paper.

**Prussia.**—M. de Kamptz has published at Berlin, from authentic documents, an account of all the fatal accidents which have occurred within the Prussian dominions during the year 1817. The violent deaths amounted to 1255, of which 500 are suicides. The robberies committed within the same period are 9645, of which 535 occurred at Berlin alone. The whole population of the Prussian states, according to De Kamptz, amounts to 10,053,000 souls.—ib.

## MARRIAGES.

In Boston, Mr. Austin Dury, of Marblehead, to Miss Rebecca Boylston Jones; Mr. Wm. Pool, to Miss Mary Lawrence; Mr. Truman F. Mayhew, mer. to Mrs. Dorcas Brown; Mr. Thomas J. Bailey, mer. to Miss Eliza Henley; Josiah Batchelder, Esq. to Mrs. Mary Fitts.

In Braintree, Mr. Nathaniel Heard, jr. of Worcester, to Miss Rachel White.—In Springfield, Mr. Samuel Willard, to Miss Nancy Dickman.—In Pittsfield, Mr. Justus Merrill, to Miss Hannah Ward.—In Newburyport, Mr. Jonathan Call, to Miss Caroline Greenleaf; Capt. Joseph O'Brien, to Mrs. Betsey Bartlett.—In Newton, Rufus K. Page, Esq. of Hallowell, to Miss Caroline Hull.

## DEATHS.

In Boston, deeply lamented, Mrs. Martha Howe, aged 44, wife of Joseph N. Howe, Esq.; Mr. Nathaniel Wilton, aged 60; Martha S. Farnum, dau. of Mr. Gilbert T. Farnum; Mr. Thomas Capen, aged 55; Mr. John Hurley, aged 27; Mrs. Ann Welles, consort of Gen. Ashford Welles, aged 46; George Henry, son of Mr. Joseph Cotton, jr. aged 3 years; Mr. Wm. B. Warriner, mer. aged 34; Mary Ellen, child of Mr. T. Cordis, aged 8 mos.

In Charlestown, Rhoda, widow of the late Benjamin Teel.—In Roxbury, Capt. Henry Hilton, late of Portsmouth, aged 97; Mrs. Lucy Stephens, aged 36.—At Canton, widow Sarah Crane, aged 85.—In Scituate, Mrs. Lucy, wife of Mr. Thatcher Tilden, aged 48.—In Cohasset, Mrs. Tamar Nichols, wife of Mr. Daniel Nichols, aged 75.—In Randolph, Capt. Eleazer Beals, aged 63.—In South-Hadley, Ruggles Woodbridge, Esq. aged 80.—In Pittsfield, Mr. John Churchill, aged 79.—In Bideford, Mr. Robert Patten, aged 85.—At Seekonk, Mr. Benjamin Viall, aged 89.—At Nantucket, Capt. George Russell, aged 74; Mrs. Ann Nichols, aged 90.—At Newburyport, Capt. John Gibson, aged 78.—In Thomaston, Mr. Capt. Ebenezer Thorndike, aged 100, a revolutionary patriot.—At Wadsworth, Mr. Thomas Reed, said to belong to Salem—he was found in the road, chilled in such a manner, that he died in a short time.—In Portsmouth, Thomas Manning, Esq. aged 72.—At Albany, 16th inst. Mr. Silvan Brissot, aged 33, son of the celebrated Brissot, one of the early promoters and victims of the French revolution.—At Hebron, Con. Ralph Pomeroy, Esq.—At Sandwich, Mr. Timothy Bourne, aged 32.—At Princetown, Artemas How, Esq. aged 40.—At Tisbury, Tabitha Paine, aged 60; and her mother, Susannah Paine, aged 79.—At New-Shoreham, Ray T. Sands, Esq. aged 44.—At Providence, Mrs. Rhoda Tuckerman, aged 70.

**SUBSCRIBERS to "The Female Auxiliary Bible Society of Boston and its vicinity,"** are respectfully requested to send their subscriptions for the ensuing year, to the Assistant Treasurer, at No. 74, Cornhill, who will attend to receiving them every day through the month of April.

By order, HARRIET MOORE, Asst. Treasr.

## WANTED.

IN an Auction Office, a LAD sixteen or eighteen years of age, who has been well educated. One who has some knowledge of the business would be preferred. Apply to D. HALE, Jr. No. 7, Kilby-street. April 3.

**WANTED,** Nos. 10, 20, and 30, Vol. 2, of the Recorder, for which 12 cts. each will be given. April 3.

## Interesting Works.

Suitable for Presents and Rewards in Sabbath Schools, for sale by LINCOLN & EDMANDS.

No. 53, Cornhill. SCRIPTURE HISTORY, abridged, with cuts, intended to give children and youth such a taste of the writings of the sacred Penmen, as shall engage them diligently to study the Scriptures. \$ 8.00 per hundred.

Hymns for Infant Minds, 8,000. Friendly Instructor; or a Companion for young Masters & Misses, in which their duty to God and their parents, and several other very useful and instructive Lessons are recommended. In plain and familiar Dialogues. Particularly recommended by Dr. Doddridge, 8,000 per hundred.

Shepherd of Salisbury Plain, by Miss Hannah Moore. To which are now added, Memoirs of the Shepherd, and an Original Letter, from the Evangelical Magazine, 8,000 per hundred.

Worlds Displayed, for the benefit of young people, by a familiar history of some of their inhabitants. By John Campbell, 8,000 per hundred.

Fenelon's Reflections for every Day in the Month, with frontispiece, 8,000 per hundred.

Catechism of Nature, for the use of Children, eminently calculated to improve the understanding, and enlarge the minds of the rising generation, 8,000 per hundred.

The Pleasures of Piety in Youth, containing a valuable collection of the exemplary lives and happy deaths of pious Children, 8,000 per hundred.

The Christian Pilgrim, containing an account of the wonderful adventures and miraculous escapes of a Christian, in his travels from the land of Destruction to the New Jerusalem, 8,000 per hundred.

The Path to Happiness, explored and illustrated; being a concise view of the genuine tendency of Christian Principles, 8,000 per hundred.

Juvenile Piety; or the Happiness of Religion exemplified in the joyful deaths of pious children, 4,500 per hundred.

Little Henry and his Bearer, a pleasing account of the conversion of a child in India, 4,500 per hundred.

New Year's Gift, 2,000 per hundred.

The Two Lambs, an Allegory, 3 dols. pr. hun.

Mrs. Barbauld's Hymns in Prose, 4 dols. pr. hun.

The Gooseberry Bush and Caterpillars, exhibiting the ill effects of the bad passions, 2,500 pr. hun.

New Testament Stories & Parables 2,500 pr. hun.

Dr. Doddridge's Principles of the Christian Religion, in verse, 2,000

Dr. Watts' Catechisms, 2 parts, 2,000 per hun.

Dr. Watts' Catechism, 1st part 20 cts. hun.

The Robber's Daughter, or the Sabbath School Convert. A pleasing instance of the good effects of Sabbath School Instruction, 2,500 per hundred.

Child's Instructor, a Spelling Book, 6,500 per hun.

Hymns for Little Children, 2,000 per hundred.

Dr. Baldwin's Catechism, 4,500 per hundred.

Watts' Divine Songs, with cuts 2,500 per hun.

Choice Emblems, Natural, Historical, Moral, and Divine, for the improvement of youth, calculated to convey the golden Lessons of Instruction under a new & more delightful dress, 2,500 pr. hun.

Present for Sunday Schools, 2,000 per hundred.

School of Good Manners, 75 cts. per doz.

Divine Breathings of a Pious Soul, 2,500 per doz.

Alfred and Galba, or the Voyages of two Brothers, 3,000 per doz.

Walks of Usefulness, 2,400 per dozen.

Gilpin's Monument of Parental Affection, being Memoirs of a Pious Youth, 2,400 per dozen.

Sunday School Teacher's Guide, 25 cts. each.

Hints for establishing Sabbath Schools, 6 cts. each.

Rewards of Merit, with hymns on 4 dols. 6 cts. per sheet.

Class Papers, 2 cts. each.

Hymns on Sheets, 3 cts. a sheet.

For sale as above, a general assortment of quarto and other BIBLES, Scott's Commentary, &c.

Also,—just published, the 4th edition of Dr. ADAMS' GEOGRAPHY for Schools. April 3.

## Valuable English Books.

JUST received by R. P. & C. WILLIAMS, Cornhill-square—

Watts' Works—containing besides his Sermons, and Essays on Miscellaneous subjects, several additional Pieces selected from his manuscripts by the Rev. Dr. Jennings and the Rev. Dr. Doddridge, in 1753; to which are prefixed Memoirs of the Life of the Author, compiled by the Rev. George Burder—in 6 vols. quarto, 30 dollars.

Lardner's Works—The works of Nathaniel Lardner, D. D. to which are prefixed Memoirs of his Life, by Andrew Kippis, D. D. F. R. S. and S. A. with an elegant Portrait—5 vols. quarto, 37 dollars and 50 cents.

Boyer's Dictionary—French and English, and English and French.

Sharpe's Classics, with elegant and appropriate embellishments, designed by Westall, including Young's Night Thoughts, \$ 4.

Milton's Paradise Lost, 2 vols. \$ 5.

Do. do. Regained, 2 vols. 4,37.

Thompson's Seasons, 2,75.

Cowper's Task, 2,75.

Do. Table Talk, 2,75.

Do. Minor Poems, 2,75.

Johnson's Rasselas, 2,37.

Goldsmith's Poems, 2,37.

Beattie's Minstrel, 2,37.

Elizabeth, by Mrs. Cotton, 2,50

Also—Elegant editions of Doddridge's Rise and Progress of Religion in the Soul.

Paul and Virginia. April 3.

## NOTICE.

A QUARTERLY MEETING of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry, will be held at the Hall of the Massachusetts Bank, on WEDNESDAY, the 14th of April, at 10 o'clock, A. M.

On the day previous, at 3 o'clock, P. M. a committee appointed by the board, will attend at the same place to examine the claims of such as may apply for the assistance of the Society.

March 31. ASA EATON, Clerk.

## NOTICE.

THE Members of the Plymouth County Education Society, for educating indigent, pious Young Men for the Gospel Ministry, are hereby notified that their next annual meeting will be held at Plymouth, on Tuesday, the 13th day of April next, for the purpose of choosing Officers and transacting other business.

A Sermon, it is expected, will be delivered upon the occasion, by the Rev. Mr. WEEKS, President of the Society, at the Rev. Mr. Torrey's Meeting-House, at 11 o'clock, A. M. Punctual attendance of the members is requested; and accessions to said Society of the benevolent and friends of the object are respectfully solicited.

PHILIP COLBY, Sec'y.

Middleboro', March 25, 1819.

## THOMAS C. WILLIAMS, &amp; CO.

HEREBY give notice, that they will take a room at the house of PRESTON SHEPARD, Esq. in Foxboro', on the first day of April next, for the purpose of settling their accounts. And all persons indebted to them either by Note or Book Accounts, are hereby requested to call after said time and settle their accounts: and all accounts and notes that remain unpaid on the 16th of April, will be left with an Attorney for collection. epistw March 20, 1819.

## BOARD AND TUITION.

Within a few hours ride of Boston.

SEVERAL LADS may be accommodated with Board and Tuition, in a Clergyman's family, on very reasonable terms. Enquire of the Printer. April 3.



## POETRY.

For the Boston Recorder.

## HYMN FOR CHILDREN.

O Lord our God, how wondrous great,  
Is thy majestic name;  
Exalted far above the thoughts  
Which men or angels frame.

Thou art a Spirit,—infinite  
In wisdom, power, and might;  
Eternal and unchangeable,  
Nor aught escapes thy sight.

And thou art holy, just, and true,  
Benevolent and good;  
Receiving praise from all that walk  
The way of rectitude.

Through all the world thy glory shines:—  
But in the plan of grace  
Revealed and wrought by Christ, we may  
Superior glories trace.

Thou art our Maker, Lord, and Judge,  
And we on thee depend:  
Thou art our Saviour, Father, God,  
Our best and kindest friend.

How can we then refuse to give  
Our homage, love and praise?  
Lord! help us by thy grace, and we  
Our noblest hymns will raise.

## MISCELLANY.

For the Boston Recorder.

Triumph of Faith over Death and the Grave,  
as exemplified in the sickness and death of a  
Young Lady in the vicinity of Boston.

The following was principally taken down by  
her friends, from time to time, as it proceeded  
from her lips:

To a friend she remarked:—"Oh, my dear  
friend, remember my dying words. I cannot ex-  
press to you what I have just felt; never did I  
know what it was to be happy before; never did I  
think there was such a happiness beyond the  
grave, as I now see; never did I think our Heav-  
enly Father was so kind, as I now find him. And  
Oh, my dear friend, He will be as kind to you as  
he is to me, if you seek him. Take care of your  
soul, and do not put it off to a death-bed, and a  
dying hour, and then have both pain of body and  
soul too. Seek ye the Lord while he may be  
found, call upon him while he is near. Once, I  
never could think of dying in my young days;  
never could bring my mind to the thoughts of  
death. But now I can say I know I am a child of  
God; and I long to be gone, to be with my Sa-  
viour. You see that there is no age excluded;  
the young as well as the old must die; be ye  
therefore also ready, and prepared, for the Son of  
man cometh in an hour when ye look not for him.  
Christ is merciful to all that call upon him; for  
he says, 'Come unto me all ye that are weary  
and heavy laden, and I will give you rest.' Oh,  
pray this very night, that your soul may be taken  
care of, if you can only say, 'Lord have mercy  
on me.' I have thought that Christ had cast me  
off forever; that he would never manifest him-  
self to me; but now you see that he has, and I  
am going soon to be with him. When I am gone,  
look at me, (my corpse) but do not mourn. Think  
that I am happy, and come thou and follow me.  
Oh how happy! Is it possible there is such hap-  
piness beyond the grave, for feeble mortals. O  
may I wait my appointed time. Roll on ye lin-  
gering moments. Come thou whom my soul lov-  
eth; why are thy chariot wheels so slow." To a  
young person, she exclaimed, "Oh, my dear  
friend, seek religion while you are young; leave  
it not till a dying hour; go to Jesus, and he  
will accept of you. The joys of religion I never knew  
till last night—ye have no idea of them—they  
are unspeakable." Being asked what she thought  
of those who were brought to a death-bed, with-  
out an interest in Christ, she exclaimed, "O,  
wretched indeed. My Redeemer is very pre-  
cious to me. I should be glad, and rejoice to go  
to him; but I wish to be patient. His time is the  
best. O! it is possible that I am going to my  
Saviour. O what joy! I am too happy for such a  
wretch."

At another time, she asked, "Am I not soon  
going to rest with my Saviour? it seems too much  
for flesh and blood to realise. My Redeemer is  
mine, and Oh—I am his! unspeakable happi-  
ness." She then appeared in a solemn prayer.

A young friend who attended her in her last  
hours, entering her chamber in the night, she  
extended her hand, and said, "My dear friend, I  
wish a thousand blessings upon you and your dear  
family. The Lord is not ready for me yet, he  
will take me when he is." On being asked if  
she felt willing to leave her friends, she replied,  
"O yes; I am willing to leave them all, my hus-  
band too; and wish to have them all come to  
Christ, and be happy. I find it one thing to lie  
and dread death, and quite another to lie and  
love it. I have experienced both. How pre-  
cious is Christ! Joy unspeakable and full of glo-  
ry. Happy, happy souls, that ever go to a throne  
of grace." Her sister entering her chamber, she  
exclaimed, "You know not how happy I am.  
Night before last, I realised, for the first time, the  
joys of religion. And Oh! how lovely was my  
Saviour. I could have wished to have died then,  
but it was not the will of God. I verily believe  
I am Christ's forever. O death, where is thy vic-  
tory? Truly they are lost. O, to taste the joys of heaven on earth!  
none can but those who have been sprinkled with  
the blood of the Lamb."

"How long, dear Saviour! Oh, how long  
Shall the bright hour delay;  
Fly swifter round, ye wheels of time,  
And bring the welcome day."

"I often think of ———, and should be  
glad to see him once more. But it is not the will  
of God, & it is well. Tell him, as my dying words,  
to prepare for death, before he comes to a sick-  
bed; to seek an interest in the Redeemer before  
it be too late; to seek him while he may be  
found; for those who come to him he will in no  
wise cast out. Tell him there is grace enough  
for him, and all who will go to Christ, and then  
he will meet me in heaven, where all is joy, and  
where all tears are wiped away, and anxious  
cares; where we shall meet to part no more for-  
ever. Tell him I hope he will be prosperous in  
this world, and eternally happy in a better. I  
have prayed for him, and left him in the hands  
of God. No one thing on earth detains me. I  
long to be unclothed of this body of clay, & to be  
present with my God; but I must wait patiently  
my time. What should I do, what should I do  
without my Saviour." On hearing a bell toll,  
she said, "I wish it was for me. I sometimes  
think, how shall I pass through death, but Jesus  
is able and will be with me. I can trust myself  
in his hands. He is a friend who changes not,  
faithful, and he is mine."

On being asked if she still had the presence of  
her Saviour, "O yes," she replied. "I go to  
She had, for some time previous to her sick-  
ness, been engaged to a young gentleman who was  
an officer on board a merchant vessel, trading to  
India, who returned, and found his intended com-  
panion in a dangerous condition. But as they  
were to be married on his return, his friends, and  
perhaps physicians, advised to let him, hoping it might  
be to the advantage of other health. But the sum-  
mons had gone forth, that she must die. The sum-  
mons were married; but no alteration for the better.  
Her husband was obliged to return again in the  
same vessel, and leave his bosom friend, and the  
choice of his youth, to see her face no more in  
this world."

sleep, and I awake, & find myself still with him."

"He leads me to the place  
Where heavenly pastures grow,  
Where living waters gently pass,  
And full salvation flows."

"Do, my dear young friends, leave the giddy  
maze of folly, and walk in wisdom's ways; and  
take care of your souls, and do not wait till your  
body is diseased and pained, but seek an interest in  
Christ, in the days of youth and health."

As some of her young friends stood weeping a-  
round her bed, when she was struck with death,  
she exclaimed, "Children! weep not for me, but  
weep for yourselves, and be prepared for death.  
I fear no evil now, but only rejoice to think I am  
soon going. Come, Lord Jesus, receive my spirit."

The following is from a friend, who often visit-  
ed her in her sickness, and who was highly grati-  
fied with her solemn, impressive, and heavenly  
frame of spirit.

When she was expressing her pleasing views of  
her Saviour, &c. it was remarked to her, that it  
was a great blessing to her that Providence had  
cast her into the bosom of such a tender, affec-  
tionate, and pious family. She exclaimed, with  
great feeling, "O yes; if I had not, my poor soul  
would have been lost." When asked if her Sa-  
viour continued to be precious, she exclaimed,  
"Altogether lovely; not one temptation to dis-  
turb my peace. O how can I pay him for what  
he has done for me; that I can never do; I have  
been a vain wicked girl." Before she had re-  
ceived the hope of assurance, she asked a Christian  
friend, if she thought a person might not  
have an interest in Christ, and yet not experience  
that love and manifestation which Christians  
spoke so much of. She was told, it was believed  
that without something of it at some time at  
least, it was very doubtful whether they had  
heart religion. After it pleased the Lord to shine  
in upon her heart, and give her a discovery of his  
character as a Saviour, she observed to the same  
friend, "I now see and feel that to be true which  
you told me, and much more. Such light and  
joy I could not have believed could have been  
enjoyed by any one in this world." She often ex-  
pressed with the most lively gratitude, her thank-  
fulness to all who had been very attentive to her,  
as to soul and body; and said she could not re-  
ward them, but her Lord and Master would. And  
most fervently and affectionately exhorted all  
Christians to be faithful and plain to warn and  
instruct those who were in need of spiritual in-  
struction. And never to give over, even when it  
should appear that it was not well received; and  
mentioned her own case as one to encourage to a  
faithful perseverance. And here it may be pro-  
per to remark, that this person had made a pro-  
fession of religion in a neighboring church, some  
six or eight months before. She afterwards told,  
and her friends feared that she knew nothing of  
that faith which works by love, and purifies the  
heart, and overcomes the world; and is produc-  
tive of good fruits. In this state of mind was she,  
when seized with that prevalent and fatal disease,  
which terminated in her dissolution, (a consump-  
tion.) This, perhaps, was the cause of her pro-  
fession of religion, rather than because the Saviour  
has said, "Do this in remembrance of me." But  
it seems this did not satisfy her mind, and recon-  
cile her to God. But to make up the deficiency,  
she was presented with novels, and recommended  
to read them, to unburden her mind;—which  
she now spoke of with the deepest horror & pity,  
for those unhappy creatures who had recom-  
mended such means to quiet a disturbed mind,  
and cure a diseased heart. But it pleased the  
Lord, as we have every reason to hope and be-  
lieve, to sweep away these refuges of lies, and  
lead her to the great Physician, who washed her  
soul in his own blood, and gave her joy & peace  
in believing. And who supported her to the last  
moment in triumph, and then received her to a  
seat at his right hand, where are pleasures for-  
ever more.

Although the above recited case is by no means  
a singular one, for we (blessed be God) hear of  
many such cases; but there is a vast difference  
between hearing and seeing. To hear that one  
has died triumphing in the faith, has caused our  
hearts to rejoice, perhaps even if the person was  
a stranger. But to see a friend just upon the  
threshold of Heaven, look back upon us with a  
countenance refulgent with its glories, and ex-  
claim, "Oh! the half was not told me, of the  
joys of the world to come, and the glories of Je-  
hovah, which I am about to enter," fills the  
Christian's soul with joys that cannot be ex-  
pressed, & constrains him to say, "let me die the death  
of the righteous, and let my last end be like his."

## DEATH OF AN INFIDEL.

Mn. Editor—Should you judge the following  
account appropriate to the Recorder, it is offered  
for insertion. It is extracted from the Spirit of  
English Magazines, published in Boston, for June,  
1817.

To the Editor of the New Monthly Magazine.

Sm—The subjoined account of the concluding  
scenes of the life of Thomas Paine, was read at  
a public meeting, some weeks ago, by a very re-  
spectable member of the Society of Friends in my  
hearing. From his brother I procured this copy  
of the account. I rather think that Wm. Dilwyn,  
his daughter, and the young person who visited  
Paine and gave the account to Dilwyn's daugh-  
ter, are of the same society. As almost the whole  
world was injured by Paine's pernicious prin-  
ciples, I hope you will not refuse to increase the  
circulation as widely as possible of his recanta-  
tion.

I remain, &c. A. B.

The following is an extract of a letter received  
by Mr. William Dilwyn, of Walthamstow, Essex,  
from his daughter in America. The writer is of  
the most unquestionable respectability, and ap-  
pears recently to have received the information  
stated in it from a person equally entitled to cred-  
it. The latter has resided in a family in the  
near neighborhood of the celebrated Thomas Pa-  
ine, who resided at Greenwich, near New-  
York, and during his last illness had con-  
tributed to his comfort by occasionally preparing  
and sending him food & refreshments more adapted  
to his situation than he usually enjoyed.—  
These the informant chose to be the bearer of,  
(although his personal circumstances were so de-  
plorable, that the air of his chamber could scarcely  
be endured) to his bed-side. In performing  
this humane office, she had the opportunities of  
conversation with him, which authorises the writ-  
er's belief that he exhibited another proof of Dr.  
Young's assertion, that "Men may live fools, but  
fools they cannot die." The letter proceeds to  
say, that she found him frequently writing, and  
believed, from what she saw and heard, that when  
his pains permitted, he was almost always so en-  
gaged, or in prayer; in the attitude of which she  
more than once saw him, when he thought him-  
self alone. One day he inquired if she had ever  
read the "Age of Reason." And on being an-  
swered in the affirmative, desired to know her  
opinion of that book. She replied, she was but a  
child when she read it, and probably he would  
not like to know what she thought of it. Upon  
which he said, if old enough to read, she was ca-  
pable of forming some opinion, and from her he  
expected a candid statement of what that opinion  
had been. She then said, she thought it the most  
dangerous & insinuating book she had ever seen;  
that the more she read, the more she wished to  
read, and the more she found her mind estranged  
from all that is good; and that from a conviction  
of its evil tendency she had burnt it, without  
knowing to whom it belonged. Paine replied to  
this, that he wished all who had read it had been  
as wise as she; and added, "If ever the devil had  
an agent on earth, I have been one." At another  
time when she was in his chamber, and the  
master of her family was sitting by his bed-side,

one of Paine's former companions came in; but  
seeing them with him, hastily went out, drawing  
the door after him with violence, & saying, "Mr.  
Paine, you have lived like a man; I hope you  
will die like one." Upon which, Paine turning  
to his principal visitor, said, "You see what mis-  
erable comforters I have." An unhappy female,  
who had accompanied him from France, lamented  
her and fate, observing, "For this man I have  
given up my family and friends, my property and  
religion; judge, then, of my distress, when he  
tells me that the principles he has taught me, will  
not bear me out!"

## UTILITY OF THE BIBLE.

Extract from the Twelfth Report of the  
London Hibernian Society.

The following Occurrence marks the  
energy of Divine Truth.

A Young Man met one of the School-  
masters at a funeral. "The strange book,"  
which had made such a noise in the neigh-  
bourhood, became the subject of conver-  
sation; and as the Schoolmaster was a  
principal instrument in introducing this in-  
truder, and thus disturbing the mental tran-  
quillity, which, before its appearance, al-  
ways obtained on the subject of religion in  
the country, the Young Man (though a  
noted extortioner and grinder of the faces  
of the poor, in times of scarcity, by selling  
them provisions on credit at a most exorbi-  
tant advance of price) thought it his duty  
to remonstrate, and very sharply upbraided  
the Schoolmaster for a conduct so unbecom-  
ing a christian! He entered on a de-  
fence of the book; and, in a tone of con-  
ciliation so foreign to his former character  
as to surprise the man, rescued it from the  
many foul aspersions, with which igno-  
rance and superstition had loaded it; and so  
happily evinced its true tendency and in-  
valuable importance, by the effects of its con-  
tents on his own principles and conduct, the  
pleasing change in his domestic circum-  
stances, and the peace of his family, that  
the Young Man conceived a strong desire  
to have an opportunity of judging for him-  
self; and having, after the interment, gone  
home with him for the purpose, returned  
to his own residence with a Bible, lent to  
him for a given time; at the expiration of  
of which he came to the Schoolmaster's  
house, and made this declaration: "I need  
not tell you what I think of this book. You  
may judge of the light in which I view it,  
when I inform you, that I intend to cancel  
all the engagements made with me by  
those, who were compelled by their nec-  
essities, last summer, to pass their prom-  
issory notes to me for provisions, which I  
sold at a great advance, even over the cur-  
rent high prices; and to accept from them  
the lowest cash prices going at the time;  
and I trust I shall never again attempt to  
enrich myself in this way." The School-  
master closed this anecdote by observing,  
"Is not the hand of Him, who brought  
down the publican from the fig-tree, and  
brought salvation to his house, visible in  
this affair?"

## LAWS OF THE UNITED STATES.

From a correct digest of all the Laws, passed at  
the late session of Congress, published in the Na-  
tional Intelligencer we extract the following.

Bank of the United States. 1. An act to en-  
force those provisions of the act, entitled "An act  
to incorporate the subscribers to the Bank of the  
United States," which relate to the right of  
voting for directors, and for other purposes, [House,  
3d March, 1819.]

Persons offering more than thirty votes may be  
compelled to make oath. Any judge of elections  
may administer the oath in his discretion, or at  
the instance of a stockholder. No person allowed  
to vote as proxy, &c. without a power, with  
an oath, endorsed, and filed in the bank. The  
oath may be taken before a notary public, judge,  
or justice of the peace, and must be certified.  
Judges of elections, permitting persons to give  
more than thirty votes without making oath, or  
suffering any person to vote as proxy without a  
power, as prescribed, are to be deemed guilty  
of a misdemeanor, and subject to a fine or impris-  
onment. Persons wilfully and absolutely swear-  
ing falsely, subject to the pains and penalties of wil-  
ful and corrupt perjury. Persons giving money,  
bribe, present, or reward, &c. to procure the op-  
inion, vote or interest of the President or any direc-  
tor of the bank, in relation to the concerns of the  
bank, the person giving, and the President and  
director accepting, the money, bribe, &c. to be  
fined and imprisoned, and forever disqualified to  
hold any office, &c.]

Fisheries. 1. An act in addition to, and altera-  
tion of, an act entitled "An act laying a duty  
on imported salt, granting a bounty on pickled  
fish exported, and allowances to certain vessels  
employed in the fisheries." [House, 3d of March,  
1819.]

On boats qualified for the Bank and other  
Coast fisheries, actually employed four months at  
sea, &c. if more than 5 and not exceeding 30  
tons, 3 dollars and 50 cents for every ton; if a-  
bove 30 tons, 4 dollars; if above 30 tons, crew  
not less than 10, actually employed at sea three  
and a half, and not less than four months, 3 dol-  
lars and 50 cents. Allowance on one vessel, for  
one season, not to exceed 360 dollars.

Ships and Vessels. 1. An act regulating pas-  
senger ships & vessels. [House, 2d March 1819.]

[150 dollars forfeit for every passenger over and  
above two for every five tons, customhouse  
measurement; exclusive of the usual complement  
of seamen. If the number exceeds two for every  
five tons by twenty, the vessel is forfeited. Sixty  
gallons of water, one hundred pounds of salted  
provisions, one gallon of vinegar, and one hun-  
dred pounds of wholesome ship-bread, for every  
passenger to Europe; and in like proportion for  
shorter or longer voyages. If short allowance,  
the master and owner, severally, to pay three dol-  
lars a day to every passenger, &c. A list of pas-  
sengers from a foreign port to be delivered to the  
Collector, who is to return copies to the Secre-  
tary of State, by whom statements are to be laid  
before Congress every session.]

Slave Trade. 1. An act in addition to the  
acts prohibiting the slave trade. [House 3d  
March, 1819.]

[The President may employ the armed vessels  
of the United States to cruise on the American  
coast or coast of Africa, to enforce the acts of  
Congress prohibiting the slave trade. Vessels  
employed, contrary to law, in the traffic of slaves,  
may be seized by the armed vessel and brought  
into port. The proceeds to be equally divided  
between the U. States and the captors, whether  
by an armed vessel or revenue cutter. The cap-  
tors to safe keep and deliver the negroes, &c. to  
the Marshal, &c. transmitting a descriptive list to  
the President; and the commanders are to appre-  
hend every person found on board the offending  
vessels, being officers and crew, and deliver them  
over to the civil authority. The President to  
make regulations for the safe keeping, support  
and removal out of the United States, of the ne-

groes, &c. delivered and brought within their ju-  
risdiction, and may appoint agents on the coast of  
Africa to receive negroes, &c. A bounty of  
twenty-five dollars to the officers and crews of  
commissioned vessels and revenue cutters, for  
every negro, &c. delivered to the Marshal, &c.  
Prosecutions by information against persons hold-  
ing negroes, &c. unlawfully introduced. Fifty  
dollars to informants for each negro &c. thus de-  
livered to the Marshal from the unlawful holder, by  
judgement of the Court, besides the usual penal  
penalties. Vessels captured to be brought for  
adjudication into some of the ports of the State  
or Territory to which they belong, if that can be  
ascertained, otherwise into the most convenient  
port. Not exceeding 100,000 dollars appropriated  
to carry the law into effect.

Commerce and Navigation.—An act to protect  
the Commerce of the United States, and punish  
the crime of piracy.

[The President authorized to employ the public  
armed vessels to protect merchant vessels and  
their crews from piratical aggressions, and to in-  
struct their commanders to take and send into  
port armed vessels, &c. which have attempted or  
committed piratical aggression, &c. upon any  
vessel, and to retake vessels of the United States  
unlawfully captured. Merchant vessels of the  
United States, owned wholly or in part by a citi-  
zen, may defend against aggression, &c. by any  
armed vessel other than a public armed vessel of  
a nation in amity; may capture the offending ves-  
sel and retake vessels of the United States, &c.  
&c. has been first attempted or made, when ta-  
ken and brought into port, may be condemned to  
the use of the United States and the captors, &c.  
Persons committing the crime of piracy on the  
high seas, if brought into, or found in the United  
States, to be punished with death. This act in-  
force until the end of the next session of Congress.]

## DEATHS.

In Bavaria, the Baron HORNSTETT.—After be-  
ing entombed two days, some workmen on open-  
ing the tomb found the Baron's body lying near  
the entrance covered with blood. He had been  
buried alive. On recovery from his trance he had  
forced the lid of his coffin, and had endeavored  
to escape from the charnel-house, which, finding  
impossible, he, it is supposed, dashed his brains  
out against the wall. The whole city were  
plunged in grief at this horrid event.

In Zanesville, Ohio, Mr. Jacob Ovar, aged 32,  
drowned.—Having swam horses after dark  
with a windmill, and received one stone blind,  
he sat off for home; when his horse missing a bridge,  
plunged into a canal 25 feet deep, where the  
deceased was drowned.

Capt. Bronson, of ship Herald, of this port, was  
washed from on board on her passage to Liver-  
pool, and drowned.

In New-Orleans, Mr. William Brown, Jr. son  
of William Brown, Esq. of Tewksbury, aged 22.

At sea, on board the Macedonian, Mr. Peter B.  
Randolph, late a Midshipman of the U. S. Nav.

## ACADEMY.

MR. ALGER'S Academy for the instruction  
of Young Ladies, will be open on the first  
Monday in April. A light and spacious Cham-  
ber in No. 66, Market-street, the situation of  
which is airy, healthy, and pleasant, free from  
noisy intrusion, and the din of business, will be  
fitted and furnished for the purpose. The num-  
ber of pupils is limited, and the plan of instruc-  
tion arranged. See outline, &c. published in the  
Centinel, and in Chronicle & Patriot of 13th inst.

Hours of attendance, from 8 to 11, A. M. and  
from 2 to 5 P. M.

N. B. Instruction in the art of Writing upon an  
English system, of an elegant form, and Engrav-  
ing, will be considered an entire department, to  
which Ladies not belonging to the Academy of  
solid branches, may be admitted. Time of in-  
struction from 11 to half past 12 each day.

Terms of Instruction, &c. may be known by  
calling on Mr. ALGER, over No. 2 & 3 Marlboro-  
Row, or at his school-room. March 27.

## HAMPTON ACADEMY.

THE summer term at this Institution will com-  
mence on the first Monday of May next, un-  
der the direction of the present Instructor. A  
Preceptress of unquestionable qualifications will  
take the charge of the Female department, should  
a sufficient number of scholars make a seasonable  
application. The various useful and ornamental  
branches of education usually taught in similar  
Institutions will be here attended to. Strict atten-  
tion will be paid to the morals of the Students,  
and every exertion used to facilitate their im-  
provement in the various branches to which they  
may attend. Board from \$1.50 to \$1.75 per week.  
Tuition \$3 per quarter. Applications made to  
Rev. Josiah Webster, or JOSHUA COFFIN.  
Hampton, N. H. March 16, 1819.

## BRADFORD ACADEMY.

THE first summer term at Bradford Academy,  
will commence on Wednesday, 5th of May  
next; at which time, the Female department will  
be opened for the reception of young ladies, un-  
der the care of the same Instructor and Instruc-  
tresses as last season. BENJ. GREENLEAF,  
Bradford, March, 18, 1819. Preceptor.

## Elegant and Low-priced Furniture.

SAMUEL BEAL,  
HAS on hand, and offers for sale, as large and  
extensive an assortment of FURNITURE,  
as can be found in this State, and to say the least,  
as CHEAP as at any place in Boston.—viz.

3 elegant Couches, covered with Hair and  
green Morocco; 10 Sofas, do. do. do.; Common  
Sofas and Sofa Bedsteads; Easy Chairs; 26 Side-  
boards; 88 Bureaus; 24 pair Card Tables; Gre-  
cian do.; 148 Mahogany and stain'd-wood Bed-  
steads, comprising high, field, low post, French  
and Cot Bedsteads; 130 Mahogany and stain'd-  
wood Dining and Pembroke Tables; 45 Light  
Stands; 28 Work Tables, with and without box-  
es; 54 Mahogany and painted Wash Stands;  
Secretaries, with or without glass doors; Night  
Cabinets, and Toilet Tables; Looking Glasses;  
Bass Fire Sets; Portable Desks; 1000 Chairs,  
from 50 cents to \$3 each.

Constantly on hand, a great variety of Feather  
Beds, from \$15 to \$40 each. 2500 wt. Down,  
Sea-fowl, common Geese and Russia Feathers.

P. S. The principle part of the above stock  
has been purchased within 90 days, at the lowest  
terms for cash, and from some of the first factories  
for workmanship.

Town and country customers are respectfully  
invited to call and examine for themselves, as  
they may depend that every article mentioned as  
above can and shall be sold cheap.

N. B. Cabinet Makers are informed of a  
ready market for their Furniture and cash paid on  
delivery. eop6w. Feb. 27.

## Williams' ANATOMICAL MUSEUM.

No. 6, School-street,  
IS now enriched with his beautiful female pre-  
paration, so highly commended by Medical  
Professors, which has recently been exhibited in  
New York and Philadelphia, and which excited  
the admiration of every spectator.—The Museum  
now contains 22 preparations, representing nu-  
merous dissections of the human frame. The  
whole is computed to be the most extensive col-  
lection in the United States.

Hours of attendance, for Gentlemen, from 8  
A. M. till 5 P. M. every day in the week, (Sat-  
urday excepted,) which is reserved exclusively  
for the Ladies, who will be attended by Mrs.  
WILLIAMS. The above preparations were made  
solely by Mr. W.

Tickets of admission, at 75 cts. each, may be  
had at the Museum, and at the Shakespeare Cir-  
culating Library, No. 26, School-street, Feb. 20.

## PROPOSALS.

For Publishing a Periodical Work to be called

## THE GUARDIAN.

Or Youth's Religious Instructor.

TO CHRISTIAN PARENTS.

"Train up a child in the way he should go,  
when he is old he will not depart from it."

The utility and importance of early reli-  
gious instruction seems to have been deeply en-  
grafted on the heart of the wisest of men. This  
belief, if rightly attended to, would have the  
pietist influence in forming the habits for time,  
stamping the character for eternity. And  
not experience and observation abundantly  
confirm the correctness of this opinion? How la-  
mentable, then, that there should be so many who  
in no degree to possess his spirit, or regard his  
junction: who, instead of bringing up their  
ten in the nurture and admonition of the Lord,  
not even manifest the least solicitude for the  
immortal souls. But, Christian Parents, let  
it not thus with you. Among the many  
anxieties which agitate your breasts, do  
not neglect the spiritual and everlasting  
concern of your dear children excite the strongest  
feelings; and lead you to feel, as though all  
which you could procure for them of an eter-  
nal nature are but dross, when compared with  
eternal salvation? And under the influ-  
ence of these impressions, are you not desirous of  
imparting to them the means and assistance  
your power to facilitate this all important  
Let me then congratulate you, that you are  
in this glorious day, when these means and  
ances are so rapidly multiplying. A day in  
"The Lord hath made bare his holy arm  
eyes of all nations, and all the ends of the  
begin to see the salvation of our Lord."  
beauteous sight of well organized  
for various religious objects, spread, as  
over the whole face of the earth, rearing  
spiritual Jerusalem. How delightful to  
such increasing zeal and activity for the  
instruction of children and youth. This  
fairest blossom of hope. The decisive  
of many measures concerted for this  
promptness with which they are pursued,  
evident blessing of heaven upon them,  
the most vivid prospect of that happy time,  
every parent will be calling around him his  
py family, to give them lessons from the  
volume of inspired truth, saying, "Come ye-  
ren, harkened unto me, I will teach you the  
beat with joy in prospect of such a period."

Fully believing that no means are so  
so directly calculated to hasten this period  
early religious instruction of children, this  
publication is designed for their particu-  
lar benefit. To those, who have with  
solicitude watched the interests of early  
past appeared very desirable that such  
should be in general circulation, to assist  
the minds of children and youth from the  
injurious reading of Novels, and other books of  
fiction, which amuse but to destroy. And  
distinguished time, when the blessing of  
so generally attends all efforts for the in-  
struction of youth; when the blessed Sunday  
tem presents us with the beautiful sight of  
sands and thousands of children, studying  
peering the Holy Scriptures, Religious  
chisms and Hymns; weekly listening to  
struction of zealous teachers; and not un-  
lisp the praises of God perfectly  
hearts by means of this glorious system  
a time as this, no extra encouragement  
is needed to influence us to use every  
means for the religious instruction of youth.

ly impressed with this subject, the Subscrib-  
ers respectfully submits these proposals to  
Parents and the public in general, confident  
the object will be favourably regarded by  
who feel at all the force of Solomon's  
"Train up a child in the way he should go,  
when he is old he will not depart from it."

THE GUARDIAN will be conducted by  
respectable Minister of the Gospel, whose  
been much devoted to the improvement of  
and we are confident that those who  
the work will not be disappointed in their  
tations. Should the plan succeed, it will  
the following subjects:

1. Short Sermons to Youth.  
2. Memoirs of pious children.  
3. Religious dialogues and epistolary  
4. Miscellaneous pieces.  
5. Sabbath School information.  
6. Religious anecdotes and poetry.

## CONDITIONS.

1. The Guardian will be printed in  
numbers of 36 duodecimo pages each, on  
paper, with a fair type, and stitched in  
covers.

II. Twelve numbers will form a volume  
will be delivered to Subscribers at one dollar  
twenty-five cents a year, payable on the  
of the sixth number; with the addi-  
12-1-2 cents for every three months delay.

III. To those who pay for the work at  
of subscribing, or those who purchase for  
ble distribution, the price will be one dollar.

IV. Those who procure subscribers